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The palaces, the Wazir's house, and the 100 guest house are fitted with
365 electric light generated by a petrol engine. The system is continued along the water front as far as Sultan 'Umar's mosque.

365 The town water supply in Shihr is brought in a covered aqueduct
312 from Tubala 6-7 miles away. There are many springs at Tubala, most of which are hot, and a number are heavily impregnated with sulphur. The reservoir for the Shihr water supply consists of a large open tank which is fed by an open channel from the spring. As in the case of Mukalla there is no sort of protection. Shibam draws its water supply from wells, for the most part in the suburb of Seheil. The water is slightly brackish. The rest of the country depends on wells, springs, rivers, and rain cisterns.

Educational Activities.

658 In Mukalla there are three Government schools (two Arab and
● 871 one English), and at least three private schools. In addition to
794 these Arab schools Yusuf Sherif, the principal Indian merchant and Collector of Customs, maintains a private Gujerati school in which there are 42 boys and eight girls at present. There used to be schools in every mosque, but Sultan 'Umar suppressed them and ordered the boys to attend the Government schools. However, despite this prohibition I understand that a few maintain a precarious existence.

871 The larger of the Arabic schools, Al Madrassa al Khariya as Sultania had been in existence for four years at the time of my visit and had twelve classes: *Hijar*, or Elementary, four classes; *Tahdir*, two classes; *Daraja Awal*, First standard, three classes; *Daraja ath Thani*, Second standard, one class; *Daraja ath Thalath*, Third standard, one class, *Daraja al Arb'a* Fourth standard, one class. A Fifth standard was to be added shortly.

On the register there were 290 to 300 boys aged from six to 14 and even 16, and perhaps older. On inspection the attendance at the various classes was as follows:—

Hijar	56
Tahdir 1	20
2	31
Daraja I.—1	32
2	20
3	27
Daraja II	12
Daraja III	13
Total exclusive of the Fourth standard ...	211

The staff consists of a *Mudir* or Principal, a *Murakib*, who is responsible for the discipline of teachers and boys, and 12 teachers. There are nine class rooms, the four classes of *Hijar* sitting in one room. Up to *Daraja* I the boys sit on the floor, after which they are at desks. The school is closed on Fridays and on the 'Id days which are as follows: 'Id al Hajj, five days, 'Id al Fitr, five days, 12th Rabi' Awal, Maulad an Nebi, one day, 29th Ramadhan,

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one day, 27th Rajab, one day, 15th Sha'ban, one day, 30th Sha'ban one day, and 10th Muharram, one day, making a total of 16 days. 871

School hours are from 7 a.m. to 12.30 p.m. in winter, and 6.30 a.m. to 11.30 a.m. in summer. In Ramadhan the hours are from 7 a.m. to 11 a.m. After three periods of the school session there is half an-hour's interval. In the evening some of the older boys attend the Sultan's mosque for religious teaching, *hizb*, and grammar.

The curriculum includes, besides reading, writing, and religious instruction, elementary arithmetic, composition, history, and geography. Semaphore signalling is taught to the older boys. The Fifth standard will be taught drawing, handicraft, book-keeping, and hygiene, as well as a more advanced course of the other subjects. There are examinations every year for all, and special ones every six months. There are neither organised games nor physical training.

A school register is kept which contains the following information: Name, name of father, occupation of father, birth-place, dwelling-place, any previous education, class in which placed, date of entrance, father's or guardian's signature, date of leaving, and father's or guardian's signature agreeing to rules. A visitors' book is also kept.

The second Arabic school, Al Madrassa al Watania, has eight classes, *Hijar*, *Hijar* and Quran, *Tahdir* I and II, *Daraja* I to IV. The boys number 130 to 140 and their ages range from eight to eighteen. There is a staff of seven teachers not including the headmaster, who also teaches. The curriculum, examinations, working hours, and holidays are the same as for the other Arabic school.

The English school had been opened for only five or six months, but already had 61 boys from nine or ten to sixteen and even twenty. There are three classes, Primer, 2nd Primer, and 1st standard. A second standard is to be started shortly. There is only one teacher, a British Indian from the Danish Mission school in Aden, but he has worked out a time table by which the three classes are working on different subjects at the same time and he goes from one to the other. The curriculum is based on the Aden syllabus, and besides English it also includes the teaching of Gujerati. There are about ten or twelve British Indian boys attending, the rest are all Arabs. All the pupils are Boy Scouts.

In Shibam there is a charity school for boys and girls. Attendance is compulsory for boys and the Government brings back those who leave without permission. There are 250 boys and 150 girls attending. The staff consists of six masters and two mistresses. Religion only is taught. There is a good deal of religious education in 'Einat, and it is also remarkable for having a girls' school. There are said to be no schools in the Hajr province other than mosque schools. The Al Kaf Seiyids of Tarim and Seiyun maintain a school at Khoreiba in the Du'an province.

The Kathīris have no organised Governmental institutions in the accepted sense of the word, though the Sultan and his supporters, including the wealthy Seiyids of Tarim and Seiyun, are very anxious for progress. Sultan 'Ali's state income is estimated at $20,000 a year in respect of Seiyun, Taris and Mariama; $6,000 of this is a direct contribution from the Al Kaf Seiyids, and the remainder consists of taxes on dates and on goods entering Seiyun. The whole sum is expended on state services, for Sultan 'Ali has a private income derived from Singapore. He maintains a force consisting of 200 indifferently armed slave soldiers in Seiyun, and 200 in Tarim.

In Tarim the Al Kaf contribute $12,000 a year to the city Treasury. There is a Town Council which organises the local taxation, and thanks to the Al Kaf Seiyids its affairs are said to be run in a very business-like way, for its budget balances. In normal times the political expenditure on maintaining peace between Tarim and the neighbouring tribes is perhaps $4,000 a year, and this is all borne by the Al Kafs. But to this normal expenditure is often added extraordinary expenditure as, for instance, in a case which occurred about May 1934, when Seiyid Bubekr, the second brother of the family, spent $12,000 in settling a dispute between Tarim and the Tamimis.

In Tarim and Seiyun there is a doctor and dispensary, but they are supported by the Seiyids. At the time of my visit, the doctor, a Punjabi, was on leave and such work as was being carried on was being done by a dispenser. No great public use was made of his services. The dispensary costs the Al Kafs about $1,000 a month, and they spend $2,000 a month on charities and roads. As regards their expenditure on communications it should be recorded that they built all the water pools on the caravan route from Tarim to Shihr, that they spent $7,000 on building a pass at Al 'Arsha for caravans, and that Seiyid Bubekr has spent over $180,000 on road making between Tarim and Shihr.

The schools in Kathīri territory are almost entirely supported by the wealthy Seiyids. There are two Ribāts, religious foundations, principally supported by *Waqfs* (religious endowments) for the teaching of religion and philosophy. Of these one is in Seiyun and has an attendance of 40 students, and the other is in Tarim with an attendance of 120. The Saqqaf family of Seiyids maintain two schools in Seiyun, one containing 500 boys and seven teachers, the other 100 boys and four teachers, and the Al Kafs, who also contribute to the Ribāts, run two schools in Tarim. One of these formerly had an attendance of 400 boys but it is now only attended by children of the family, numbering 54. The other, a public school, accommodates between 300 and 400 boys. The Al Kafs also run one if not two schools at Khoreiba in Wadi Du'an in Qu'aiti territory. They are, in fact, the only people undertaking educational activities in a wider sense in that province. I believe, too, that they support the private schools in Mukalla and Shihr.

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Indonesia OB 1
Arabs

H 563 582 ● 871 I 563 658 4. *Coalescence with other members of the community in the Netherlands-Indies.*—The method of living and the language among Arab families in the Netherlands-Indies and particularly in the Netherlands-Indian Arabic families, are practically the same as among the Netherlands-Indian population of corresponding kind and position. In the Hadhramaut women do not travel abroad according to the customs of their country. Arabs who wish to found a family in the Netherlands-Indies are thus obliged to look for a wife among the native population, or among the daughters of their own country-men who have been born and brought up in the Netherlands-Indies. The more well-to-do aim at sending their sons to the Hadhramaut or to the private Arabic schools existing here to complete their education. This helps to keep up their knowledge of the Arabic language and Arabic customs. The sons of those who are less well-to-do for the most part receive no Arabic education, and thus know little of their own language and customs. The establishment by the Government of the H.A.S. (Holland-Arabic School) at Sole in recent years provides an opportunity for the Arabs to give their children also a Western education.

H 798 I 798 671 5. *The part they play in the life of their adopted country.* The principal part played by the Arabs in this country in the life of the community is of a religious nature. The Hadhramis, once they have been established in the Netherlands-Indies, generally take care to moderate the fanaticism ruling their fatherland. But some of them have shown a keen proselytising spirit in their own localities. Above all the law scholars in the Arabic community have had a steadying and by no means inconsiderable influence on Islam in the Netherlands-Indies, through their teaching, their pupils and their widely distributed writings. These law scholars are consulted by their native colleagues in cases concerning Mohamedan law and several " fatwas " or expert judgments exist thanks to them.

H 167 641 186 I 641 6. *What proportion permanently sever their connections with the Hadhramaut.* None of the Arabs in this country who have been born in the Hadhramaut completely sever their connection with the Hadhramaut. Many of them are so attached to the land of their birth that they have only one wish and that is to spend the last days of their lives in the Hadhramaut. Some of them who have grown rich here return from time to time to the Hadhramaut to visit members of their families and for a short change. Now and then one will leave the Netherlands-Indies to establish himself once more for good in the Hadhramaut. Lately a group of Netherlands-Indian Arabs have been trying to establish connections with the native populations. These Arabs desire to consider the Netherlands-Indies as their fatherland. They will also try to adapt their

H 166 AS 863 compare unfavourably with the Hedjazi and the Yemani. All are on the make, and quite prepared to start at the bottom and work up.

H 167 SA 555 426 *Saudi Arabia.*—Writing about the year 1885, Dr. Snouck Hurgronje (Mecca, Leiden, 1931) says that the Hadhramis in Mecca are among the most serious competitors of the Indians in the money-lending business. " These come to Mekka almost invariably without money, but endowed with great adaptability and endless endurance. No sense of honour hinders them from making their choice of trade or situation accord solely with the advantages that circumstances offer. Many have begun as heavy porters in Jeddah where the guild of porters carries on the whole traffic between town and harbour : some of these porters become rich men. In Mekka, they, in the first place, seek situations as day labourers in some trade. Thus they gain local and technical knowledge of which they as soon as possible make the most on their own account ; a 14-year old boy who has earned some 25 dollars at once puts 20 of them out at interest, and such small loans often bring in one hundred per cent. even though the time for which the money is lent is only a few months."

H 871 167 But the dubiously respectable profession of disguised money-lending was not the only occupation of Hadhramis in the Hejaz. Dr. Snouck Hurgronje says that the Hadhramaut supplied many professors and quotes as eminent amongst them the " almost dwarfish Muhammad Sa'id Ba Beseil " who acted as Amin al Fatwa to the Sheikh al Ulema. At that time the Hadhramis had " from of old " their own Sheikh who transacted business between the local government and his countrymen. Generally speaking the learned doctor gave it as his opinion that religion plays no part in the wanderlust of the Hadhramis, and other observers have made the same comment.

Emigration to the Hejaz, however, was, and no doubt is, for some, in a different category. Many students go there to study and Dr. Snouck Hurgronje says that the Hadhramis being brought up in a poor, cultureless land regard the great town of Mecca as a modern Babylon. Those who have a taste for learning derive from the holiness of Mecca blessings not to be found in the Hadhramaut. Immigrants soon adapt themselves to Meccan customs and consider the change a progress.

SA 162 167 H 167 Captain Seager estimates that there are about 5,000 Hadhramis in Saudi Arabia to-day. They live mainly in Jedda and Mecca. A few are to be found in Medina but it is doubtful whether they exceed a total of 30 souls. It would be true to say that since 1930 the Hadhramis in Saudi Arabia are decreasing in numbers. This decrease is no accident. Since the advent of the general economic depression, Hadhramis have found it more and more difficult to earn a living in Saudi Arabia. The finances of the country have been shaky for the past four years and money is naturally scarce. This has badly hit the shopkeeper class and by far the greatest

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He is no longer apt to be shot at by Government soldiers and he brings his troubles to the Government. The provincial governors and the district heads are better men and better paid than they used to be and all new candidates have courses of instruction before appointment. There are systems of State and tribal courts which are becoming more and more effective. There is a special department of bedouin affairs which is staffed entirely by Hadhrami tribesmen; five or six years ago no Hadhrami tribesmen were employed in any positions of responsibility.

As regards social services, in 1934 there was one doctor, mainly for the Sultan though he ran a public dispensary, and medical services cost Rs. 5,500 a year: in 1944 the sum voted was Rs. 74,000 for medical and sanitary services. There was an establishment of four doctors, and a State hospital for fifty in-patients was being built in Mukalla.

In 1934 education cost Rs. 6,000 and about three hundred boys received some sort of schooling. In 1944 Rs. 1,054,000 was provided. The number of boys in primary Government schools on the coast has increased to about seventeen hundred. There were between a hundred and thirty and a hundred and forty girls in the new Mukalla girls' school, and an intermediate boarding school, assisted by the British Council and a grant from His Majesty's Government, had been started with about eighty boys. As part of the famine relief measures, children were brought down from the Hadhramaut and have now been taken over by the Qu'aiti State which bought a village outside Mukalla and is now housing three hundred boys and girls in it. A wall enclosing garden land has been built round it and the children work the garden and are apprenticed to various local trades. They are given a modest schooling and it is hoped that they will also be taught by means of a village council to run their own village.

Another State educational experiment owes its impetus mainly to the enthusiasm of the young men of Mukalla. A number of young men have gone through a course organized by the Education Department in how to teach illiterate adults to read and write. These teachers compiled a coolies' vocabulary of seven hundred words or so and when I left were about to teach coolies from the Hadhramaut, who had come seeking for work at the coast on account of the famine, how to write the language they speak, a sort of basic Arabic. There are schemes for producing a small newspaper in this simplified form of speech and for developing some public-health consciousness.

What little the State could do towards the war effort it has done. It provided a company for guard duties in Aden while the Italians were in the war. It has raised a Pioneer Company for service in the Middle East Command. It has guarded the R.A.F. aerodromes in the State and provided coastal guards. The Public Works Department has built an R.A.F. station at about a third of the cost expected. It has landed and handled a great quantity of R.A.F. stores. In addition, at the outbreak of war when the surplus balance was about Rs. 80,000, it contributed Rs. 20,000 for general war purposes, and Hadhramis at home and abroad subscribed to a

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Organization of the Residency and Methods Used

After persuading the tribes to make the general truce for three years, I turned my attention to Government organization. I had hoped at first that it would not be necessary to have more than three European assistants, two political and one military, but the burden of work became so heavy that by the beginning of the war I think there were eight European officers working in the Hadhramaut. Owing to the general anti-foreigner feeling I thought it better that these officers should belong to the Residency staff as assistants to the adviser and that they should not have executive authority, and I told them to regard themselves rather as men with oil cans, who saw that the machinery was working, than as part of the machinery itself. Furthermore I felt sure that the actual responsibility must remain in the hands of the local Government. I believed, and I am sure that events have proved me right, that if you give people responsibility and make them exercise it they are eventually able to do so fairly effectively. You begin by collecting a group of what are in effect pictures labelled as heads of departments and in due course they come, like Galatea, to life. This rather extensive employment of Europeans did not turn out very successfully and, in 1942, it was approved that I might reduce my European assistants to two and engage trained orientals to instruct the local Government staff in the conduct of bedouin affairs, district administration, finance, medical, educational, agricultural, military and police work. Not all these posts have yet been filled owing to the difficulty of finding qualified candidates but there are now Transjordanis holding the posts of Bedouin Affairs Assistant and Police Assistant, a Hadhrami seiyid who is a Major in the Hyderabad military forces and a Punjabi Mussulman as Military Assistants, and a Sudani as Educational Assistant.

The functions of the Residency are advice, instruction and inspection. As regards instruction the Residency runs a military school which is attended by officers and non-commissioned officers of all the forces, and promotion in the forces cannot be had without a certificate from it. It runs courses for teachers, courses for administrative candidates for employment as district officers, and police courses. Other courses are obtained by sending candidates to Aden, for example for training as dispensers, and by sending boys for education to the Sudan.

Most Government departments were in their beginning practically directed by Residency staff. When they are able to stand sufficiently on their own feet, the Residency withdraws and leaves them entirely to their own heads and the State Secretary.

Some things, however, are paid for by His Majesty's Government and are under Residency control. The most important of these is the Hadhrami Bedouin Legion. It is modelled as far as possible on Brigadier Glubb's Desert Patrol, which he kindly enabled me to see in 1938, and he generously provided Arab officers for it. The bedouins were quite unaccustomed to any sort of military service and the force experienced ups and downs for

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the first two or three years. It has its headquarters at Mukalla and posts in most of the more important bedouin areas. Service in it is now very popular and almost all tribes are represented. Its members are trained not only as soldiers but also as settlers of disputes by pacific means. The force runs, with Mukalla Government assistance, a small military hospital which is the first hospital to have been established in the Hadhramaut and serves all the forces. To promote bedouin education and bedouin agriculture and to control locusts, it has enlisted teachers and agricultural soldiers, and they are almost all young seiyids of good family who hitherto had thought it quite unheard of to do any work. They were enlisted as ordinary soldiers and went through some military training without arms but had to do all the ordinary fatigues such as digging and road making. The teachers were given a teachers' training course and they now operate an admirable boarding school for a hundred bedouin boys: district schools have also been started at some of the outposts. The teachers have dispensary courses at Aden so that in an elementary way medical assistance and education are now available in bedouin districts. At some of these places the teachers also run grain shops for famine relief, where Government grain is sold at cost price to bedouins.

A good start had also been made with a bedouin girls' boarding school. A few bedouin women are already proving successful as nursing assistants and I hope that some of these girls will afterwards become nurses and teachers.

So much for the Residency organization. The object has been to help the State to become effective in its government and to make the best use it can of its resources. I have always tried to look at things from the point of view of the State only, in the way that the treaty, as explained in the Note, required. But in view of the exclusive nature of the people I have in addition always worked as if I were one of them. I have, at their request, worn their clothes: as it is illegal to possess alcohol in the Hadhramaut, my house has always been "dry" and we have, outside the privacy of our own quarters, always lived as the country lives. I am sure that it is because of working and living as a part of the people that we have been able to do as much as we have. What I have done on my own initiative has not been questioned because it has not been felt that it was done by a foreigner or for a foreign Government.

As a Christian I had at first difficulty in finding acceptance by a community which feels it almost impossible to understand even the existence of Christian Arabs. In various parts of the country the objection was always brought up that the signing of treaties providing for advisers would mean the introduction of missionaries and the building of churches. I have always told them that missionaries would not be forced on them, and I have further said that these States were recognized as Muslim Arab States and that, as a member of an Arab Muslim Government, I felt it my duty to support the State religion. Personally, although I cannot claim any particular orthodoxy in religion, I find inspiration for my work in the

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faith in which I was brought up, but when, in such a position as I have held, I have to deal with people of another faith, I feel it is essential to help and encourage them to live up to the best in their own faith, for a live religious spirit is a vital necessity to all progress. The Hadhramaut is sadly afflicted, as I have said, by over-emphasis on formalism, but I have found great support in pressing more and more the necessity of working and living in the spirit of religion. This type of teaching is employed in educating troops and boys and girls in the new schools, particularly in the children's village and in the bedouin boys' and girls' schools. My educational assistant has a candidate for training as a teacher of the spirit of religion, leaving the other teachers to teach, for example, the methods of prayer and fasting. In the course of time it has been generally accepted that the position of religion in the affairs of the country is being strengthened and not weakened.

TENTATIVE CONCLUSIONS FROM EXPERIENCE IN THE HADHRAMAUT

As I spent the first fifteen years of my service in Zanzibar and Mauritius and have had opportunities of studying the administration of East Africa, Malaya and the West Indies, whether on the spot or in the Colonial Office, it is natural for me to approach consideration of the best way to help backward areas in the Middle East, like the Hadhramaut, to more effective self government, by comparison with the better known colonial methods of approach to the same goal.

It seems to me that if success is ultimately achieved in teaching the people of such areas to govern themselves it will probably not be by the traditional methods of colonial administration. The practical difficulties of doing so seem to be due to the nature of the country, to the nature of the people and to political considerations. The country is mainly desert and our colonial tradition has been built up in lands capable of economic development. Owing to their environment the people, taking them as a whole, are neither simple nor tractable and, by contrast with most peoples of tropical dependencies, they are suspicious of outside interference. As the close control of any part of Arabia is looked on with dislike by other parts of Arabia and as there is, as far as I can see, no over-riding necessity for us to control such an area as the Hadhramaut closely, it does not on political grounds seem worth while to do so. The less we interfere with the internal

3:Smith J-3 (no date)1953 MM2 Hadhramaut MM2

official members serving as consultative representatives of the "popular will."

Senior state servants include: a Chief Medical Officer, who exercises control over the Government Hospital at Seiyun, as well as the al-Kaf Charity Hospital at Terim, and government dispensaries elsewhere in the state; a Passport Officer, charged with regulating the sizable flow of traffic in and out of the state, especially during the yearly Mecca pilgrimage; a Postmaster; Chief Accountant and Wireless and Telegraph Officer. Town Councils provide the benefits of local government in Seiyun, Terim, Hauta and fourteen other municipalities and villages throughout the state. District Commissioners administer the two chief provinces, Terim and Hauta.

The Kathiri government provides well organized public services consisting of a civil police, in addition to the Kathiri Armed Constabulary, free medical attention and a network of educational facilities embracing the Secondary School for Boys at Seiyun, the al-Kaf School for Girls at Terim and eleven lesser primary institutions with a total enrollment of three thousand. The state engages the services of a staff of forty-five teachers. Several students have studied in Syria, Egypt and Iraq through scholarships provided by the Kathiri government.

In addition to efficient internal control, the sultan lays claim, as well, to many symbols of outward sovereignty, such as the state's own postage stamps[5] and coinage,[6] a coat-of-arms, national flag and, choicest of all, a gun salute.[7]

A more sober assessment of his "independence," however, appears in the provisions of the 1918 and 1939 treaty engagements[8] entered into between the sultan's predecessors and the British government, whereby the Kathiri State is defined as being in *subordinate* political relationship with Britian in a manner simi-

[5] These issues, beautifully engraved, appeared in 1942 and 1946.

[6] In 1897 coins were ordered struck at the mint in Birmingham, England, by Al-Kaf & Co., of Singapore, for the use of their Hadhrami kinsmen in Terim.

[7] Nine guns. Only two Aden chiefs are entitled to more, Lahej and Mukalla, who are honored by eleven salvos fired from British batteries whenever these chiefs enter or leave the territory of Aden Colony.

[8] The Anglo-Kathiri treaty engagement of 1918 was merely an extension of the terms of a previous Anglo-Qualiti treaty to those parts of the Hadhramaut interior controlled by the Kathiri sultan. By terms of the Anglo-Kathiri agreement the Kathiri State was placed under British protectorate. The 1939 Adviser Agreement provided for the appointment of a British Resident Adviser to the court of the Kathiri sultan.

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2

to advise him in his rule so as to establish confidence in him as a ruler, to help in agriculture, medical work, and schools. The work done so far has been of an experimental nature, but a measure of success has been achieved in the Beihan and Ahwar areas, and work in other areas, such as Shaibi country, has been started. I have not been in close touch with the work, but I believe the experiment is distinctly promising. If there is a weakness about it, it may be that there is not sufficient promise of continuity—that is to say, it may be it is too dependent on one man, the chief. The areas are small, there is no government establishment. If you have an establishment one man may fail and you can put another in, but the thing continues. If you have only one man, and he dies, there is no guarantee that his successor will be like him. Even if a political officer is permanently in the country he is dependent on there being a co-operative chief, unless he is to run the country himself.

The W.A.P. is almost entirely tribal, as I have said; there is therefore little culture. Indigenous schools are rare and there are none beyond the Quran school stage. Illiteracy is very general. But there is little doubt that schools, if provided, will be quickly filled. The main question is what will the newly educated do in their own countries? Certainly there is room for educated chiefs and for the comparatively few who are, or will be, required to help them in governing or providing social services. But the opportunities there will only absorb a few and there are no mercantile communities worth mentioning. There may be scope for some technical training and even agricultural training, but it is not easy to see how the tribesman already expert at the cultivation of oases, terrace cultivation in the comparatively few parts where agriculture is possible, is going to be given an education which will greatly assist him. There are few areas where over-education could cause more trouble with discontented literates than the protectorate. So that a question that to my mind still requires much thought is—what sort of education can be given which will help the advancement of the country and not upset it? And I don't think that a satisfactory answer is yet forthcoming as to what can be the future of the W.A.P. Until it is answered it is difficult to decide on the lines education should follow, for there is nothing old to build on.

The Eastern Aden Protectorate

So much for the W.A.P. The Eastern Aden Protectorate provides a great contrast. Perhaps it may be helpful to catalogue the contrasts briefly. In the first place, the area of the E.A.P. is between 70,000 and 80,000 squares miles, while that of the W.A.P. is between 30,000 and 40,000. The estimated population of both is about 300,000, so that the E.A.P. is much more sparsely inhabited. But the bulk of the population lives on the coast and in the Wadis Du'an and Hadhramaut 100 to 150 miles inland. So that there are vast areas which are practically uninhabited. Therefore there are bigger distances to cover between communities. In the second place, as I have already said, the total acreage of cultivable land is very much less than the W.A.P., and the people who own it are much less agriculturally minded than the farmer-owners of the W.A.P. It is an essentially desert country, with the Rub'al Khali just

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Government and beduin. Many beduin tribes who were inveterate foes of the Qu'aitis have now declared permanent peace with the Government, and said they are "sons of government." The State Government has now a beduin affairs department staffed entirely by local tribesmen, and there is a system of tribal courts. There are many tribesmen in Government service, and the greater number of the soldiers and police are now tribesmen and beduin. In the old days, Hadhrami tribesmen were hardly ever employed in Government and there were very few in the forces. The only effective soldiers were Yafa'is, irregular mercenaries and slaves. Even the Government slaves have now disappeared. There is an African company in the regular army which consists of ex-slaves and Somalis and is employed on guarding an R.A.F. station, and others are employed as Government servants on the same footing as Arabs; the old slaves have been pensioned. All soldiers and police are taught to read and write, and by passing examinations in the military school can and do secure promotion. Enlistment is popular now because of the amenities provided and because a soldier can definitely expect to be more fitted for civil life when he leaves the forces. The status of a military life is very definitely advanced.

Another thing that attracts attention is the development in education. The coastal elementary schools have 1,700 boys in them instead of 300, and the education department is rapidly extending over the interior. There is an intermediate boarding school for 80 boys which opened last year. There is a boarding school attached to the Hadhrami Beduin Legion with 100 beduin boys in it, and another with 24 beduin girls. There are several town girls' schools, the biggest and best being in Mukalla with 150 girls, who learn not only to read and write, but to sew, embroider, wash, and cook. A most interesting experiment has lately been started with a whole village organized as a school, where 300 boys and girls of the serf class—a class which works hard but does very little thinking for itself—are being trained to run their own village and to learn various industries and crafts. Teachers of the Mukalla Government and other volunteers are also teaching adults of the serf class to read and write the language they speak and trying to induce in them some public health consciousness.

On the medical side a hospital is being built in Mukalla, and the sanitary state of the town—which may shortly have a municipality—has been greatly improved.

Of old, Government was mainly carried on by a handful of officials with a Sultan generally in India, but the present Sultan has spent most of his reign in his state and has a state council of officials and unofficials to help him. The executive work of Government is in charge of a state secretary and twenty organized departments.

In the Kathiri State progress has not been nearly so spectacular. The revenue is much smaller and the Wadi Hadhramaut is so divided by the jealousies of Sultans and tribesmen, and handicapped by the unwillingness or inability of the bulk of the seiyids to get together and co-operate, that the Government is not nearly so alive. There is, however, a state secretary at Seiyun and a good deal of the work of a government has been organized.

7 [Qu'aiti State -- Analyst]

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2
Aden MM1

Buried under all the politics the Hadhramaut is a cultured country

It has far more culture than the Western Aden Protectorate, and of indigenous Arab culture, more than Aden. The outlook of Mukalla and Shihr is commercial, but recent advances in education and the provision of clubs, the organization of public debates and so on, is spreading culture of a suitable kind. The driving force behind this movement is largely local, but great assistance has been given by the Sudan Government in the provision of teachers and by the British Council and His Majesty's Government in subsidizing the intermediate school. Arab culture flourishes at a fairly high level in the Wadi Hadhramaut itself, where there are religious academies of old standing and where, when you go to a dinner-party, poetry and philosophy are commonly talked. The Wahidi country and the other tribal areas have no culture to compare with this, though almost everywhere there are seiyids and mansabs who have kept alight the torch of learning since Ahmed bin Isa al Mohajir, the ancestor of all the seiyids, came to the Hadhramaut and started the work which his descendants have carried on for over 1,000 years.

The Colony of Aden

Lastly, Aden itself. No doubt many of you are familiar with its general appearance. Everybody who sees it is struck with its natural grandeur, which, however desolate and forbidding, forms a fitting setting for one of the great fortresses of our Eastern Empire. After a visit ashore one is left with a feeling of depression at the general shoddiness of man's handiwork, and the shoddiness is even more depressing when one realizes that it is entirely due to British work and influence. All over the Yemen and the two protectorates you find towns and villages that provide pictures worth photographing. Probably many of you have seen Miss Stark's book of pictures, *Seen in the Hadhramaut*, and if you know Aden will agree that it would be a waste of film to photograph it.

This was not always the case, and it is worth while reading descriptions of previous Adens.

As you probably know, Aden and Eden are the same word, but I won't try to persuade you that Aden was once the fairest garden of all. Nevertheless, the Eden mentioned by the prophet Ezekiel was no doubt our Aden and so in his time it may have been a fair city. Apostrophizing Tyre and Sidon, the prophet included it amongst the great marts of the then known world which traded with them:

> "Haran and Canneh and Eden, the merchants of Sheba,
> Asshur and Chilmad were thy merchants."

What the early Aden looked like we do not know. In the first century it had suffered destruction. The Periplus says:

"... there is Eudaemon Arabia, a village by the shore, also of the Kingdom of Charibael, and having convenient anchorages, and watering-places, sweeter and better than those at Ocelis; it lies at the entrance of a bay, and the land recedes from it. ... But not long before our own time Charibael destroyed the place."

But this did not prevent a new and worthy Aden arising. Ibn Batuta,

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2
Aden MM1
Yemen ML1

Conclusion

If Aden were to exert itself to become the cultural capital of the area of which it is the centre, it could attract all that is best in that area to it, and they could take back the best that British culture could offer them. For in Aden, if anywhere, is the chance for Arab culture and British culture to mix on equal terms and to produce something worth while.

I think it is apparent from what we have seen of South-West Arabia that British culture and Western education alone are not going to make a strong appeal to the principal elements in the country, and in many ways it would be dangerous to give too much of it undiluted. It is by no means clear how many people with a Western education the W.A.P. is going to be able to absorb, and discontented educated people unsuitably employed can very well create trouble and discontent by no means divine. The Yemen is afraid of too much Western education and a Zeidi Government will do all it can to discourage it.

Taking the country as a whole, there are first of all the very fertile highlands of the Yemen, where almost any temperate crop could be grown; lower down are the mountains of the 4,000- to 6,000-foot level, mostly barren but with good cultivable areas; and then there is the huge area of desert mountain and coastal plain with only occasional oases. The Yemeni highlands are the preserve of the Zeidis, a most exclusive people. The rest of the country is mostly populated by settled and nomadic tribesmen of Shafi'i persuasion, with here and there in the Yemen and the Hadhramaut large towns with an urban population and commercial or cultural interests. About a fifth of the population of the Hadhramaut are seiyids. The whole of this area, whether independent Yemen or protected chiefdoms, is independent minded and places Islamic culture far above any other, and we for our part have no desire to threaten its independence or its culture.

The academies of the Yemen and Hadhramaut are poorly endowed, but they are always full with students, who live on a starvation diet in order to get their education. As another pointer to the demand for Arab culture, look at the three bookshops of Aden. In them it is possible to buy most of the great Arab classics of the Abbasid period and Arab Spain. All the shopkeepers tell me they find their best buyers among up-country visitors; the young men of Aden buy, when they buy anything, modern books and translations of novels from the Cairo presses.

If we provided Western education only, it would in the end attract people to it, but the risks of doing this are considerable. Has Western education been an unqualified success elsewhere in the East? There is no space to discuss this much-discussed question here, but I think on the whole it is safe to say that there are a good many who would agree that there are aspects of what we have done which are open to criticism and that the results of it all have not on the whole been too happy.

Considering, therefore, what was achieved by the culture centres of old, such as Cairo, Baghdad, and Damascus, and that the south has never had a cultural centre to compare with them, and considering that there is much we can offer of our own culture which need not be destructive of Arab

9: Ingrams G-4 (1934-1944) 1945 MM2 Hadhramaut MM2
Yemen ML1

the better-class houses there is a great deal of comfort. I do not think there is any oppression of the Jewish community, and within the limits of the sumptuary laws they are properly treated. There is a natural feeling of resentment on the part of the Jews against the sumptuary laws. On the other hand, they are much more lightly taxed than are the Arabs as Muslims. The reason why they are popular as immigrants into Palestine is no doubt that they fit in well and are welcome as very good citizens. In the western area of the Hadhramaut, too, they are felt to be very valuable citizens. In Yemen, like all other citizens, they lose their property if they leave the country. The law is that only Yemeni subjects can own immovable property in the country, and if anyone leaves the country with the intention of acquiring another domicile he ceases to be a Yemeni subject.

ANOTHER MEMBER: I have been told that King Ibn Sa'ud got teachers to supply his schools from the University of el Azhar in Cairo. Can the lecturer tell us whether it has been possible to follow a similar plan in the Hadhramaut? It seems a pity that a Westernized form of education should be brought in.

Mr. INGRAMS: In the Hadhramaut the improvement in education has been due to local enthusiasm and to several teachers from the Sudan. Great care has been taken in drawing up the educational programme to make it conform with the natural cultural traditions of the country. The seiyids are nervous of Westernized education, and it is all under the direction of Arabs in an attempt to strengthen the old culture of the Arab world while assimilating what is useful from the West.

Dr. HUZZAYYIN: Although time has not allowed the lecturer to develop that side of his subject, Aden has great possibilities as a meeting place. If we could build up an Arab centre there, we could have a wedding of Arab and British culture.

The CHAIRMAN then expressed the very warm appreciation of the audience and their thanks to Mr. Ingrams for his lecture and the really beautiful photographs by which it was illustrated.

THE HADHRAMI BEDOUIN LEGION

By A. M. CLARK HUTCHISON

701 DURING the past year the Jordan Arab Legion has been much in the news. Its activities in Iraq and Syria in the world war, its picturesqueness, and the fact that of all the Arab forces operating in Palestine the Legion was the only one to gain successes, have all helped to focus attention on it. Not so many people, however, have heard of the Hadhrami Bedouin Legion, a small local security force in the eastern part of the Aden Protectorate. This force, no more than a miniature army, is modelled on the Arab Legion.

579 721 643 Ten years ago in that area of the Aden Protectorate known as the Hadhramaut conditions were far from peaceful. Although the two leading rulers in the country, the Sultan of the Qu'aiti State of Shihr and Mukalla and the Kathīri Sultan in Seiyun, exercised certain control and powers over their lands, nevertheless there existed in adjacent regions and frequently within their own boundaries much raiding, looting, and inter-tribal quarrelling. Trade was at a standstill. Camel convoys were attacked, such roads as existed were often cut, and personal risk to a traveller was serious. All hopes of progress or agricultural development were reduced to nothing.

648 728 Britain was already in protectorate treaty relationship with the Sultans, but no political work had been undertaken in the area which was far from Aden. Air communications improved the outlook, and in the winter of 1936-37, as a result of careful planning and much detailed political work on the spot, the tribes great and small agreed to make peace and adjustments, required by all, were made concerning property, blood money, and other rights.*

648 At this point His Majesty's Government, on the advice of its representatives in the area, decided that a policy of assisted development was desirable, and adviser treaties were welcomed by the Sultans.

185 625 701 From this time on the civil administration was to gain in power and respect. The police and local military formations already in existence were inadequate for use in areas nominally under close state control. Their reorganization was undertaken with Indian N.C.O.s, and for use in the Bedouin areas Mr. W. H. Ingrams proposed the raising of a new force. After studying the organization of the Transjordan Arab Legion, and with the co-operation of Glubb Pasha, who arranged the loan of N.C.O.s, he raised the new force on January 1, 1940, and named it the Hadhrami Bedouin Legion. With the exception of the period from June, 1940, to March, 1942, he remained in control of the force and its development until June, 1944, when it had forts in the more important Bedouin areas and an educational system which included boarding-schools for Bedouin boys and girls.

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113 * Cf. Harold Ingrams, *Arabia and the Isles* (London, John Murray, 1942), pp. 243 ff.

tendency to fire high. Tactics are simple, usually an advance in strength or the investment or defence of small forts or houses. Any more complicated manœuvre involving strict timing or detailed concerted action would be beyond their capacity at present. They are difficult to control in action, and in the heat of the moment tend to forget their training and to expose themselves by not making use of ground and cover, but as their potential opponents suffer from the same faults this is not so serious as it would be against more experienced troops. The Bedouin does not favour night-fighting, but he is expert at moving and taking up position in the dark. He is willing to follow his officers, and has particular faith in those from the Arab Legion, who in simple fashion he believes must be more competent, as they have been brought in from another country. The same would apply to British officers, provided they understood his language and customs and accurately gauged his capabilities. Unless equipped with this knowledge, however, a British officer would find the Bedouin soldier awkward to handle and disappointing in action.

By showing promise and industry the soldier will gain promotion or can become a specialist such as wireless operator or armourer. At present the highest rank reached by any is lieutenant; owing to lack of experience, knowledge, and background, they are not yet suitable for higher rank, but in time this will be overcome. Part of the remedy may result from the foundation a few years ago of a Bedouin boys' school in Mukalla. This worth-while enterprise, sponsored and paid for by His Majesty's Government, is of considerable interest, and it is anticipated that ex-pupils will not only help to fill the ranks of H.B.L. with good material, but that others, encouraged to further education, will become much-needed Government servants, teachers and leaders in other walks of life.

There is a cadre of men who have voluntarily remained in the H.B.L. for longer periods, but after four years or so the average soldier, unless he has attained rank, will retire. He may ask that his place be taken by his brother or cousin, as he has liked the life, and his length of voluntary service speaks for itself. On his return to his tribe he will be an asset to Government, and his understanding and experience will be of help to political officers or other Government servants who may have dealings with his tribe or work to perform in his area. There is no reserve. The Bedouin in the Protectorate dislikes being tied down to a period of time, and a reserve as understood in a European army would be impossible to administer or co-ordinate. But in an emergency many ex-soldiers would return for temporary service if strongly requested.

Whatever the future may hold, there is no doubt that the Hadhrami Bedouin Legion performs useful tasks at low costs. It is in no sense planned as a national army, but in its military and political rôles has fully justified itself. One hopes that its ties with the Arab Legion will not be broken and that in the years to come it will attain the prestige and success in its own area which the Arab Legion enjoys in the Arab world as a whole.

I am indebted to Major I. E. Snell, Royal Sussex Regiment, at present seconded as Military Adviser to the British Agent, Mukalla, for certain facts and technical details used in this article.

14: van der Meulen T-4 (1931) 1932 MM2 Hadhramaut MM2

cost was paid by him. The way across the mountains is fantastically dangerous, but an expert chauffeur with a first class auto seems to be able to pass over it without any accident. I made up my mind, however, not to risk it again, and on the way back to follow the longer way round through the *wādī*. The mountain road was constructed at a time when it was impossible, owing to hostilities, to pass through the level country.

From the 27th of May until the 7th of June we were in Terīm as the guests of Sayyid Abu Bakr Al Kāf. As a Sayyid he has no official part in the government of his country, but actually he is the man who is now doing most for his country and people. It was he who founded the schools at Makalla, at ash-Shihr, at Dō'an and in the towns of the Wādī Hadramaut, and it is he who supports them; it was he who made possible the transport of the first automobiles from the coast to Terīm, along the great road which he is now engaged in constructing. He is the man who constructed the automobile road from Terīm to Sēwun, and it is he who gives generously to thousands of the poor, to whom he has food supplied every Thursday evening. Terīm is the town for religion and learning; once it was the most important town of Hadramaut, and it is again on the road to become that. It is a town with a multitude of mosques and dozens of palaces, in which are living those families the members of which were able to amass millions of money in Java and at Singapore. The home of Sayyid Abu Bakr is the place where religious and political leaders meet one another, and where the future of the country is discussed.

Thanks to the help of our host, we were able to make a trip to Sūne, the center for archæology, and finally to attain our most distant goal by being able to visit the central sanctuary of Hadramaut, namely, the grave of the prophet of Allah, Hūd, and to explore the mythical abode of the souls of the unbelievers, Bīr Barhūt. The tomb of Hūd (Qabr Hūd) is the Mecca of Hadramaut and of the surrounding countries. For three days in

3:Royal Institute of International Affairs U-4 (no date)1954 M1 Middle East
Hadhramaut MM2

1950–1, with a quality considered equal to that of the Sudan, and a contract lasting until 1955–6 has been secured with the British Raw Cotton Commission. This irrigation has, however, created a new problem in the establishment of a semi-permanent population of desert locusts where they were formerly sparse.[1]

Education

Until the opening of the Aden Protectorate College for the Sons of Chiefs in 1935 there had been no government provision for education. In the Hadramaut, and especially in the towns of Sayun and Tarim, traditional Islamic education had reached a highly advanced stage about a century ago and produced a body of Islamic scholars; but in other parts of the Protectorate the people were mainly illiterate. Present educational policy is that, as each state becomes sufficiently advanced, it should be helped to set up a self-supporting department of education with village schools, central primary schools, and intermediary or secondary schools in the larger states. The number of pupils attending schools supervised by government or local government authorities had risen from not more than 100 in 1939 to about 6,700 by 1951. The total expenditure on education in 1949–50 was about £39,000, of which the Quaiti state contributed 54 per cent, the British Government 36 per cent, and the remaining states about 10 per cent. There were then 74 primary boys' schools, varying from the small Koran school to those of full primary status; about half received British financial help. The Aden Protectorate College for the Sons of Chiefs was being closed down as the newer primary schools reached the desired level. There were seven girls' primary schools in the Eastern Protectorate and one in the Western, with a total attendance of about 800. In each Protectorate there was one post-primary school, with Egyptian and Sudanese teachers on the staff. A junior secondary school at Ghail ba-Wazir near Mukalla was completed in 1950 to provide a two-years' course for the local administrative service, the police, and the army. Full secondary education in Aden Protectorate is unlikely for some years, but the new Aden College, a secondary school opened in 1951, receives boys from the Protectorate as well as from the Colony and will it is hoped eventually be developed to university standard. In 1950 ten Protectorate boys held scholarships in the Sudan, and some twenty from the Eastern Protectorate were studying in other Arab countries.

[1] Dr B. P. Uvarov, director of the Anti-Locust Research Centre, reported in *The Times*, 27 September 1952.

5:Gt. Brit., Colonial Office G-3 (1947) 1949 MM1 Aden
Hadhramaut MM2

Post-Primary Education

873 875 There are two schools, one in each Protectorate, with post-primary classes. The school at Gheil ba Wazir near Mukalla was opened in 1944 and has four Sudanese on the staff including the headmaster. It is a boarding-school with a rural bias, and now contains four post-primary classes with about 100 pupils. In it extra-curricular activities and societies of all kinds are developed to a high degree. The other school at Lahej has eight Egyptians on the staff, including the headmaster. It has 140 pupils, and during the year a fifth post-primary class was started. Art and handwork were introduced into the school, and good results achieved under an Egyptian instructor.

Primary Education

872 658 Facilities for full primary education are available at 13 schools maintained by the Mukalla state Department of Education, at the Bedouin Boys' Military Boarding School near Mukalla and at the Aden Protectorate College for the Sons of Chiefs (both maintained by funds provided by His Majesty's Government), as well as at the primary sections of the two schools at Gheil ba Wazir and Lahej mentioned above. Apart from these there are about 30 sub-grade schools (schools which almost but not quite reach primary level) under Government supervision.

In the more backward parts of the Protectorate it is the policy to aid directly by grants provided by His Majesty's Government schools which are capable of development beyond the level of elementary Quranic teaching. These grants range from small fixed amounts in the case of Quranic schools to the full payment of teachers' salaries in the case of sub-grade schools. Assistance in supplies of books and school materials is also given in each case.

The Aden Protectorate College for Sons of Chiefs

873 One exception to the indirect connection of the Aden Government Department of Education with the Protectorates is the Aden Protectorate College for the Sons of Chiefs, which the Department runs directly. A primary boarding school with a maximum capacity of 36 pupils, it was started in 1935. It has served a most valuable purpose in spreading interest in education in the Western Protectorate, and in providing scholars for teacher-training courses abroad.

Female Education

● 871 Public opinion, taken as a whole throughout the Protectorate, is still opposed to female education. There are, however, the beginnings of a change. There is in Ahwar in the Western Protectorate a class of 12 little girls learning the Quran. The Eastern Protectorate is more advanced; H.M. Government maintains a school for Bedouin girls, and the Mukalla Government maintains a sub-grade girls' school in Mukalla with about 130 pupils, and a girls' section of a village school with an agricultural bias near Mukalla, where another 30 more girls receive education.

6:Gt. Brit. . Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

Chapter 8 : Social Services

EDUCATION

General

658 Education in common with other services is under the immediate general guidance of the British Agents. The Aden Government Department of Education inspects schools within the area, gives such advice and assistance as is required, and co-ordinates, so far as is possible, educational development throughout the whole territory.

Policy

871 The general educational policy in the Protectorates has been to build up self-supporting state departments of education as the States become sufficiently advanced for this to be possible. The intention has been that these departments should organise and control a system of village schools, central primary schools and, in the case of the larger States, intermediate schools.

Education Departments

647 Two such education departments are already in existence. One functions under the Mukalla Government in the Eastern Protectorate, with a Sudanese Director of Education (who is also Education Adviser to the British Agent), and an inspectorate of five local Arab inspectors. The other is at Lahej, 25 miles inland from Aden in the Western Protectorate, where Emir Ali, brother of the Sultan, performs the duties of Director of Education.

Primary Education

871 Apart from the Aden Protectorate College for the Sons of Chiefs in Aden and the Hadhrami Bedouin Legion Boys' School near Mukalla, both of which are maintained by His Majesty's Government funds, there are just over 50 primary schools. These schools vary in standard, from the small Quranic schools to those which are approaching the Colony level. Those in the Eastern Protectorate, 23 in number, are maintained by the Mukalla State Department of Education, and are of a higher standard than those in the Western Protectorate. The remainder receive help from His Majesty's Government in the payment of teachers' salaries and the supply of school materials.

873 *The Aden Protectorate College for the Sons of Chiefs.* One exception to the indirect connection of the Aden Government Department of Education with the Protectorates is the Aden Protectorate College for the Sons of Chiefs, which the Department runs directly. A primary boarding school with a maximum capacity of 42 pupils, it was started in 1935. It has served a most valuable purpose in spreading interest in education in the Western Protectorate, and in providing scholars for teacher-training courses abroad. Since, however, it is too small to be run either economically or with the full development of activities which

6:Gt. Brit., Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

it should contain, it is intended to allow it to become defunct as the new primary schools in the Protectorate reach the required level. 873

Post-Primary Education

There are two schools, one in each Protectorate, with post-primary classes. The school at Gheil ba Wazir, near Mukalla, in the Eastern Protectorate, was opened in 1944 and has four Sudanese on the staff, including the headmaster. It is a boarding school with a rural bias, and now contains four post-primary classes with about 125 pupils. In it extra-curricular activities and societies of all kinds are developed to a very high degree. The other school at Lahej has nine Egyptians on the staff, including the headmaster. It now has 175 pupils in the six post-primary classes. 872

Secondary and Higher Education

There is no higher education in the Protectorates, and there is no likelihood of full secondary education for some years to come. Plans were made to send boys to the new Aden College which is to be established near Sheikh Othman in the Colony, but that will not be for another two years. This College will provide full secondary education for Protectorate as well as Colony boys, having boarding facilities for the former. Teacher-training will be an important part of its work. In the meantime it was necessary to send abroad selected scholars who had reached the required standard. Four boys returned from the Sudan having completed their training, and there are ten scholars still studying there. Of these one is studying agriculture, one is entered for Gordon College to pursue higher teacher training, one is at Hantoub Secondary School, and the remaining seven are at the Bakht er Ruda Institute of Education. 873

Building

During the year the Secretary of State gave his approval to the expenditure of £16,000 from Colonial Development and Welfare funds for the erection of 20 primary schools buildings in the Western Protectorate. These will in some cases replace old and unsuitable buildings, in others they will mark expansion. Two buildings have already been begun, one in the Shaibi district being near completion. 658

Female Education

Public opinion, taken as a whole throughout the Protectorate, is still opposed to female education. In the Eastern Protectorate there are about 180 girls receiving education; 130 of these attend the Mukalla Girls' School, a subgrade school maintained by the Qu'aiti State; there are 20 more in the girls' section of a village school, with an agricultural bias near Mukalla, while the Hadhrami Bedouin Legion Girls' School, maintained by His Majesty's Government funds, has 30. Of the latter, two are to become teachers, eight nurses. In the Western Protectorate female education is almost non-existent; it is confined to the reading of the Quran, and even that does not amount to more than 15 girls in the whole area. 871

6:Gt. Brit. . Colonial Office G-3 (1948) 1950 MM1 Aden
Hadhramaut MM2

Literacy

873 212 Measures to deal with adult illiteracy are extremely meagre. In the Western Protectorate there are none; in the Eastern Protectorate 17 centres were opened in 1947, but these dwindled to eight during 1948 on account of non-attendance of pupils. They represent an average attendance of 230.

It is impossible to estimate the number of literates turned out by the small independent Quranic schools which exist throughout the Protectorates. The number of pupils attending schools supervised by Government or local government authorities was in the region of 4,300 in 1948; in 1939 it was not more than 100.

Expenditure

652 The total amount of money expended on education in the Protectorates (including scholarships abroad) was in the region of £38,110. It comprised the following approximate amounts:

	£
From His Majesty's Government funds, including £1,664 on scholarships in the Sudan	13,200
Mukalla Government (including about £760 on scholarships in the Sudan. This is 10 per cent of the total state expenditure)	18,190
Lahej State, including considerable financial assistance from Egypt	5,500
Other local governments in the Western Aden Protectorate	1,220
	£38,110

Summary

• 871 794 From this brief review it will be gathered that educational provision in the Protectorates is extremely meagre and development over the whole area apparently slow. It is therefore only fair to point out that until 1937, with the exception of the Aden Protectorate College for the Sons of Chiefs started in 1935, there was no Government provision or supervision of education in the Protectorates. It would not be true to say that there was no education in the Protectorates before that time. It existed rather haphazardly, maintained by private individuals, trusts and associations and by a few local chiefs; but its bias was almost always entirely religious, just as the mosque was nearly always the village school and the Imam of the mosque the village schoolmaster.

In the part of the Eastern Protectorate loosely called the Hadhramaut, and particularly in the towns of Seiyun and Tarim, this traditional religious education reached a highly advanced stage about a century ago. It produced a body of men, drawn mainly from the Seiyid class, who were well read in Quranic studies, Sharia law and in the Arabic language. These men travelled widely in surrounding countries, spreading Islamic culture and spinning a reputation for The Hadhramaut as a Center of religious education.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

still far below anything within living memory prior to 1948–49. In consequence there has been no surplus for export from the Qu'aiti coast, the Qu'aiti merchants having had, in fact, to import much of the small surplus from the Mahra coast for consumption inland. 228

Six fishery statistical posts have been established on the Qu'aiti coast in the Eastern Aden Protectorate and three in the Abyan area of the Western Aden Protectorate. They are financed by His Majesty's Government through the Fishery Department, but are administered by the states in which they are situated.

Because of the poor fishing seasons plans for promoting the export trade have been postponed. Preliminary trials are in hand for salt-curing sardines on the Eastern Aden Protectorate coast, to provide a cheap protein food for the agricultural labourers in the Wadi Hadhramaut and the Abyan area. The first small batches of fish were very well received. Now larger quantities are being tested for keeping qualities, as the most acute shortage of cured fish occurs during the summer when no sardines are being caught. At present the poorest people eat the dirty and rancid sun-dried sardines in the wadi and semi-putrid small fishes in Abyan. 228 258 262

A scheme is in preparation at Shihr, on the Qu'aiti coast, for mechanising the local fishing sambuks with outboard motors. These craft are sewn together with coir twine and are too flexible to take a normal inboard installation, but by fitting a flat hog in place of the keel, it is possible to ship an outboard motor through a trunk. The Qu'aiti State has financed a loan to a selected fisherman with which he will purchase the first sambuk and outboard. The sambuk is now being altered under Fishery Department supervision, and the Aden agents have the engine waiting. 501 228 654

An interesting development on the Qu'aiti coast is the building at Mukalla, for a local merchant, by Italian engineers and technicians, of a cannery with a capacity of from 500 to 1,500 yellow-fin tunny per day. This merchant has also recently brought an 80-ft. diesel-engined fishing vessel from Italy as well as two small motor launches. The cannery is in operation and samples opened have proved to be excellent. It is to be hoped that the project succeeds, as it is not only a bold step deserving of success as such, but also a source of local employment and of exports, both of which are needed in that area. 255 228

Chapter 8: Social Services

EDUCATION

General

Education in common with other services is under the immediate general guidance of the British Agents. The Aden Government Department of Education gives such advice and assistance as is required, and co-ordinates, so far as is possible, educational development throughout 871

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

871 the whole territory. A full-time European Education Officer is responsible for educational work in the Western Aden Protectorate.

Policy

658 The general educational policy in the Protectorate has been to build up self-supporting state departments of education as the states become sufficiently advanced for this to be possible. The intention has been that these departments should organise and control a system of village schools, central primary schools and, in the case of the larger states, intermediate or secondary schools.

Primary Education

872 Apart from the Aden Protectorate College for the sons of Chiefs in Aden, and the Hadhrami Beduin Legion Boys' School near Mukalla, both of which are maintained by His Majesty's Government funds, there are 74 primary boys' schools, varying in standard from the small Quranic schools to those of full primary status. About half of these receive help from His Majesty's Government in the payment of teachers' salaries and the supply of school materials.

The Aden Protectorate College for the Sons of Chiefs

One exception to the indirect connection of the Aden Government Department of Education with the Protectorate is the Aden Protectorate College for the Sons of Chiefs, which the Department runs directly. This school was founded in 1935, and has served a most valuable purpose in spreading interest in education in the Western Protectorate, and in providing scholars for teacher training abroad. Since, however it is too small to be run either economically or with the full development of activities which it should contain, it is being allowed to become defunct as the new primary schools in the Protectorate reach the required level. The number of boys are 33 at present and it is planned to close it altogether within the next two years.

Post-Primary Education

There are two schools, one in each Protectorate, with post-primary classes. The one at Lahej has six post-primary standards and has a number of Egyptian teachers on the staff. The other at Gheil ba Wazir near Mukalla, in the Eastern Protectorate, was opened in 1944 and now has five post-primary standards. There are 413 pupils and a staff of 24 including a number of Sudanese. Extra-curricular activities and societies of all kinds are developed to a very high degree in this school.

A new junior secondary school was completed at Gheil ba Wazir in September, 1950. It is going to prepare boys for the local government administrative service, for the police and for the Army. The period of the curriculum will be two years. Fifteen students were selected from those who had obtained intermediate school certificates for entry to the new school.

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

Secondary and Higher Education 873

There is no higher education and there is no likelihood of full secondary education for some years to come, but there is one teacher-training college at Gheil ba Wazir in the Eastern Protectorate. The new Aden College which is under construction in Sheikh Othman will provide full secondary education for Protectorate as well as Colony boys, having boarding facilities for the former. Teacher training will be an important part of its work. In the meantime it is necessary to send abroad selected scholars who have reached the required standard. There are at present 10 boys on scholarships in the Sudan, one of whom is at Gordon Memorial College, as well as some 20 boys from the Eastern Protectorate attending schools in Egypt, Iraq and Syria.

Buildings 346

The scheme for the building of some 11 primary schools in the Western Protectorate from the £16,000 Colonial Development and Welfare grant has been going ahead. There are now eight new schools and six more are nearing completion.

The building of new schools with Colonial Development and Welfare grants went on apace in the Eastern Protectorate. A new primary school at Hajr (Meifa) was completed, while the new Sai'un boys' school was almost ready at the end of 1950. The junior secondary school was completed at Gheil ba Wazir. New schools are being built at Shibam and Haura.

Female Education 872

There are eight primary schools for girls in the Protectorate with an attendance of just over 800 and a staff of 31. Of these one is in the Western Protectorate, the remainder in the Eastern. The school in the Western Protectorate was opened at Zinjibar in 1949, and marks a great advance in this territory where there was previously no education for girls.

Literacy 212 871

Measures to deal with adult illiteracy are extremely meagre. In the Eastern Protectorate they are confined to eleven classes which are conducted for members of the Quaiti State Forces and two for inmates of the Mukalla prison.

It is impossible to estimate the number of literates turned out by the small independent Quranic schools which exist throughout the Protectorates. The number of pupils attending schools supervised by Government or local government authorities was in the region of 6,500 in 1950; in 1939 it was not more than 100.

Expenditure 658 871

The total expenditure on education in the financial year 1949–50 was in the region of £38,937 comprising:

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

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His Majesty's Government	11,337
C.D.W. Schemes (including Scholarships) ..	2,833
Quaiti State	21,111
Kathiri State	1,313
Western Protectorate States (exclusive of Abdali, Audhali and Beihan territories of which figures are not known	2,343
TOTAL ..	£38,937

Thus though educational provision in the Protectorates is still meagre, there has been steady development over the last few years. It is only fair to point out that until 1937, with the exception of the Aden Protectorate College for the Sons of Chiefs started in 1935, there was no Government provision or supervision of education in the Protectorates. It would not be true to say that there was no education in the Protectorates before that time ; it existed rather haphazardly, maintained by private individual trusts and associations and by a few local chiefs; but its bias was almost always entirely religious, just as the mosque was nearly always the village school, and the Imam of the mosque the village schoolmaster.

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In the part of the Eastern Protectorate loosely called the Hadhramaut, and particularly in the towns of Sai'un and Tarim, this traditional religious education reached a highly advanced stage about a century ago. It produced a body of men drawn mainly from the Seiyid classes, who were well read in Quranic studies, Sharia law and in the Arabic language. These men travelled widely in surrounding countries, spreading Islamic culture and winning a reputation for the Hadhramaut as a centre of religious education.

No parallel cultural or social development occurred in the recent past in the other areas of the Eastern Protectorate or in the Western Protectorate. Any development of education initiated by Government had therefore to contend with two different problems. On the one hand, there was in the Hadhramaut an appreciable number of cultured people who might become teachers after a short time of training, but in whom this advantage was offset by a tendency towards religious fanaticism and obscurantism. On the other hand, in the rest of the Protectorate the people were mainly illiterate and there was thus no immediate supply of potential teachers. This deficiency of trained teachers remains the biggest problem in Protectorate education today.

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Some detailed information which is available on education in the Eastern Protectorate is given below.

Eastern Aden Protectorate

An educational event of significance and interest was the return visit to the Protectorate in May, 1950, of Mr. V. L. Griffiths of the Sudan Ministry of Education. Mr. Griffiths was the planner and architect of education in the Eastern Aden Protectorate, having drawn

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

up the blueprint of its educational policy and method twelve years ago. As a result of his visit he was able to submit a valuable, encouraging and practical report, reviewing educational progress in the Hadhramaut over the past decade and giving guidance for the next ten years. 871

On 15th January, 1949, a Teachers' Training College was opened at Gheil ba Wazir. 874

The Kathiri State Education Officer completed a six months' training course at Mukalla and Gheil ba Wazir in September, 1949, and returned to Sai'un to take up his duties.

A new religious institute for training Qadhis was opened at Gheil ba Wazir at the end of October, 1949, the principal for which was appointed from the Sudan. Half the cost of the building was met from public funds and half from public subscription.

After consultation with the local people new schools were opened at Qaidoon, 'Amd, Hajrein and Lajrat in the Du'an Province. 871

Advances were made during 1950 in female education. The Director of Education, Mukalla Government, visited Gheil ba Wazir and Shihr Province during April, 1950, to gauge public reaction to the proposal to set up girls' schools. The scheme met with a favourable reception and it was agreed to set up girls' schools in Gheil, Shihr and Dis.

Furthermore, in December, 1950, a Government girls' school was established in Sai'un, two female teachers being provided by the thriving Beduin Girls' School at Dis. There are also four non-government girls' schools in the Kathiri State with 651 students and 23 teachers.

In September, 1950, the headmistress of the Mukalla Girls' School inspected the girls' school at Gheil ba Wazir and submitted a report of her findings to the Mukalla Education Department. This visit, the first of its kind in the Protectorate is symptomatic of the new enlightened spirit in the Hadhramaut in regard to female education.

During October, 1950, it was found possible to select four pupils from Gheil ba Wazir for employment as irrigation pump apprentices, while one pupil from the Beduin Boys' School at Dis was appointed to the Mukalla secretariat for training as a tribal court clerk.

It was agreed, subject to approval to the Colonial Development and Welfare Scheme No. D806 being received, to send nine Qu'aiti, Kathiri and Wahidi students for periods varying from six to 10 years, to Hantub Secondary School, Bakht-er-Rudha and the Gordon Memorial College in the Sudan. The Sudan Government has agreed to receive these pupils.

Hadhrami scholars continue to do well abroad. In 1949, three students returned from the Sudan after doing the full Bakht-er-Rudha course and took up appointments as primary school teachers. One student gained a first-class school certificate and passed into the Gordon Memorial College, and another at Bin Khaldun school in Syria was placed first out of a class of 150 pupils in sixteen subjects.

The beginning of 1950 saw the return of another Hadhrami pupil from Hantub Secondary School in the Sudan, where he had been sent

7: Gt. Brit., Colonial Office G-3 (1949-50) 1951 MM1 Aden
Hadhramaut mm2

871 under the auspices of the British Council. At the end of 1950 five Hadhrami students at Bin Khaldun School in Syria gained the first five places in the final class results for the year.

Twenty-two Qu'aiti pupils are now studying outside the Hadhramaut, nine being in the Sudan, five in Syria, four in Egypt and four in Iraq. The scholars in the Sudan are being financed by the Qu'aiti Government, while the remainder are being paid for from the Mukalla Charitable Fund. There are seven Kathiri students abroad, two being in Iraq, and five in Syria. Two of these students are being financed by their parents, while the rest are supported by the Tarim Brotherhood.

HEALTH

Western Aden Protectorate

744 Two outstanding developments have characterised the growth of the Protectorate Medical Service in 1949 and 1950. First, the ten most promising dressers were called in from their tribes in the mountains, deserts, valleys and coasts of the Protectorate for a year's course in curative and preventive medicine at the Keith Falconer Hospital, Sheikh Othman. Secondly, the first major malaria control scheme has been successfully undertaken at Abyan. This area which was once a death-trap due to malaria is now virtually rid of the anopheline mosquito. This enterprise was financed by a grant under the Colonial Development and Welfare Act in 1949 and has subsequently been carried on by local funds.

Major tours were made to the Dhala', Dathina and Beihan areas besides the usual routine visits to the twenty dispensaries.

164 Malaria, dysentery, tuberculosis and malignant malnutrition with its
743 associated conditions remain the most prevalent diseases. Trachoma
758 is very prevalent at the desert end of Beihan. There is very wide scope for nurses and lady doctors who can stand the rigours of the road, who will learn Arabic and who will take to heart the welfare of the women and children. On the whole the dressers are doing a good piece of work amongst their own tribes. There are six dispensaries between 3,000 and 5,000 feet up, three dispensaries in the mountains at 7,000 ft. or more—two of which are reached on foot and one by air—and the rest are in Subeihi, the Wadi Tiban, Abyan and the coast.

Many patients come too late for treatment, but after one has seen the difficulties of the roads it is astonishing that so many of them come at all, and it is for this reason that the dressers visit the villages from their dispensaries and the medical officer and nursing sister visit all areas as much as possible.

744 Recently a visit was made to Mukalla and Sai'un to advise about public health work, but the demands of the Western Aden Protectorate are so great and the staff so small for its needs that there is little time left for the Eastern Aden Protectorate.

In 1949 when the Protectorate Medical Officer was on leave, Dr. R. B. Smith, of the Keith Falconer Scottish Mission Hospital, acted in an honorary but full-time capacity.

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2.

Chapter 7: Social Services

EDUCATION

General

The Aden Protectorate is divided administratively into two parts, Eastern and Western, with a British Agent for each at Mukalla and Aden respectively. Education, which is under the immediate general guidance of the British Agents, has thus two distinct divisions. The Aden Colony Department of Education gives advice and assistance and co-ordinates, so far as is possible, educational development throughout the whole territory. A full-time European Education Officer is responsible for this, working under the Director of Education and in consultation with the British Agents. His activities have for some years been devoted mainly to the more backward Western Protectorate.

The general policy is to build up self-supporting State departments of education, which may control a system of full primary schools of equal standard to those in the Colony. Post-primary education is more directly a concern of Government and the aim is to establish intermediate schools at suitable points in the Protectorate. It is intended that these schools should in most cases serve more than one State and that the States should contribute to their upkeep. Full secondary education is not at present envisaged for the Protectorate, but the intermediate schools will prepare boys for entry to Aden College and the Technical College in the Colony.

Government co-ordinates the courses and syllabus of these schools but, although this has been effected for most of the primary schools, a certain amount of diversity still exists in the intermediate schools. The ages for entry and leaving are in the theory the same as for Colony schools but there is no registration of births and ages are known only approximately.

Expenditure on Education

The Colony Government does not make any contribution towards education in the Protectorate; all expenditure over and above what the States can afford is borne by Her Majesty's Government.

Expenditure on education for the year 1951–52 was in the region of £51,000, divided between the Eastern and Western Protectorate thus:

	West	*East*	*Total*
	£	£	£
Expenditure by States	6,781	25,188	31,969
Expenditure by Her Majesty's Government	5,432	4,767	10,199
Expenditure from Colonial Development and Welfare Funds	1,094	7,122	8,216
	£13,307	£37,077	£50,384

8:Gt. Brit., Colonial Office G-3 (1951-52)1954 MM1 Aden
Hadhramaut MM2

652 Details are not available as to how much State expenditure was non-recurrent, but the proportion for the year was small. None of the expenditure by Her Majesty's Government was of a non-recurrent nature and all but £1,867 from C.D. & W. Funds was.

Number of Schools

871 The number of schools under Government control or supervision is 75 primary boys' schools, four primary girls' schools and four intermediate boys' schools.

The number of pupils enrolled at 31st March, 1952, was as follows :

Primary boys' schools	5,139 pupils with	222 teachers.
Primary girls' schools	269 pupils with	15 teachers.
Intermediate boys' schools	408 pupils with	16 teachers.

In addition there are a number of privately controlled schools which do not follow the Government syllabus, and usually have a religious bias.

Studies Abroad

There were 39 students studying abroad during 1952. Two were at university colleges, one taking a pedagogics course at University College, Exeter, the other an arts course at Gordon College, Khartoum ; both these students are at present in the teaching profession. The remainder were either at Bakht er Rudha Institute of Education in the Sudan, or at secondary schools in the Sudan and elsewhere, and were distributed as follows :

Sudan . .	18
Egypt . .	10
Syria . .	5
Iraq . .	4

658 741 Eleven of these students were paid for by Colonial Development and Welfare grants for teacher-training ; the remainder were financed by State or charitable funds.

Teachers and Teacher-Training

875 Apart from training abroad mentioned in the previous paragraph there were two centres at home. In 1951 the Aden Protectorate College for the sons of Chiefs trained six teachers in a one-year course for teaching at the primary level. At Gheil ba Wazir in the Eastern Protectorate there were three students training as teachers at the intermediate level. In addition all Western Protectorate teachers were brought in for the annual refresher course of a fortnight's duration in the Colony.

The teaching profession is in constant danger of wastage, both in the East and in the West, though for different reasons. In the East the Quaiti State offers pensionable employment, but the general conditions of service are lower than in Aden or the Western Protectorate. In the West the nearer proximity of Aden Colony and the possibility of more lucrative employment there is an ever-present danger, but more serious still is the fact that no State in the West can

63:Simmons et al G-5 (1941-1951) 1954
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sequently return to their home settlements with their savings. Arabic is the language of the indigenous peoples, but Malay tongues are widely used in the towns of the Hadhramaut. Swahili, the *franca lingua* of East Africa, is understood throughout most of the area, while English is extensively employed in Aden proper. The majority of Arabs are Moslems, belonging to branches of the Sunni sect. Other religions are found chiefly among the different racial groups in the Colony and in the coast towns of the Protectorate.

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Education has made considerable progress in the Colony, and is gradually being introduced into the Protectorate. Primary schools for both sexes are supported by the government in the Colony, and by mission and private organizations. The Colonial authorities also operate secondary and vocational schools for boys. There are no post-secondary institutions, but government scholarships are available for the training of teachers and various professional personnel in the Anglo-Egytian Sudan or in the United Kingdom. The literacy rate among children of 6 to 12 years of age is estimated at 90 per cent, in contrast with 20 to 25 per cent in the general population. A program for the expansion of education

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24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

622 623 162 At the castle we found Bā Ṣurra again seated between two sons, in the midst of his counsellors and the Bedouin chiefs; there are also present some soldiers somewhat in the background, the grandsons and other offspring in our vicinity, and the slave who makes the tea.

The old *Ḥākim* and his family are photographed in a large group on the terrace close to the *madjlis*. Then begin long conversations in which our endless questions are patiently answered. Bā Ṣurra himself tells us that the whole of Wādī Dōᶜan and its tributary, Wādī el-Ēsar, are under his jurisdiction. In about fifty villages there are 20.000 inhabi- ● 871 tants. There are only two small schools, both of them founded and maintained by that remarkable sayyid of Terīm, Abū Bakr bin Shēkh el-Kāf. It is certainly extraordinary that this leading personage of the Āl Kathīr district should be the founder and supporter of most of the schools in the territory of el-Qeᶜēṭī. Many of the schools in Makalla and esh-Shiḥr are also due to el-Kāf's generosity. Khurēba, the old centre of Wādī Dōᶜan, has a school with seventy to eighty pupils, and the other is in Qēdūn, with from twenty to fifty pupils.

346 167 556 There are in Bā Ṣurra's province nearly 200 mosques, some among them very fine ones, which are often the property of rich sayyids and connected with their houses. The fortunes of these rich men are always made in foreign lands. Every district of Ḥaḍramaut has its own particular countries to which its people emigrate in swarms to make money; from Wādī Dōᶜan they go to Abyssinia, the coast towns of the Red Sea, and the coast of East Africa. Barely a hundred have gone out from here to Java, though from Wādī el-Ēsar, on the other hand, quite 500 have done so.

162 622 There are also 1500 Bedouins under Bā Ṣurra's jurisdiction, among them the whole Sēbān tribe from the Qibla region (*i. e.* from the North). The chief of the Deyyin tribe, ᶜUthmān bin Muḥammad el-ᶜAmūdī, the ruler in Rēdet ed-Deyyin, is

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

We march on for hours under a gorgeous heaven of stars. The great promontory towards which we are setting our course is Djebel Ghumdān. Only when we have passed it do we see the lights of Ḥurēḍa. The nearer we approach the more messengers with lamps, and people filled with curiosity come out to meet us. Youth especially is well in evidence, handsome, frank youngsters, who accompany us pushing each other aside and talking busily. Quite soon the boys try to put a few questions in Malay. When the answers come also in that language, questions follow thick upon each other, and these wordly-wise youths, born in Java and sent here to get a real Arabian education, become objects of admiration and envy to their fellows.

"Do you find it pleasant here?"

"No, not at all. It is much finer in Java. This is a dreadful country of poverty, heat and boredom."

They are home-sick for Java, where their parents are and where they would like to return at once.

We dismount at the entrance to Ḥurēḍa, which is unwalled, for we see, by the light of many gasoline lamps, the white figures of the notabilities of the town awaiting us. The Governor of el-Meshhed comes forward as spokesman. He says that the people of Ḥurēḍa are grateful for, and feel themselves honoured by, the first official Dutch visit. It is not so long ago that foreigners were denied entrance to Ḥurēḍa, but now opinion has become much more modern. In the whole of Ḥaḍramaut there is sympathy for Holland and gratitude to that country for the hospitality and good treatment enjoyed by the Ḥaḍramīs in the lands under her rule. Hope is expressed that an enduring contact between Ḥaḍramaut and Holland may spring from this visit.

The many lanterns light up fantastically this unusual spectacle on the outskirts of Ḥurēḍa, where the first Europeans, weary and dirty, with limbs stiff from long riding, make their entry into the little town, hand in hand with its notables in their clean, white garments. The Governor has solemnly taken

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

of Ḥurēḍa. There are eight large, fine mosques in this little town of not more than 2000 inhabitants. Two of these are connected with excellent school-buildings, where the male youth of the place gets elementary instruction, followed by training in the recitation of the Koran and some dogmatical tuition. The mosques and schools have been erected at the expense of men of Ḥurēḍa who have become rich in foreign lands and who also supply the funds for their maintenance. The first mosque they showed us was the work of an Indian architect. To our great amazement we were invited to take off our shoes and to enter: this is the first occasion on Arabian soil that I have been permitted to enter a mosque. We hear criticism among many bystanders and murmurs of disapprobation, but our escort give but short replies to these and simply take us in with them. The great, open space in the centre is entirely paved, in places with Italian marble. Behind it there is a closed room where the *ṣalāt* is performed in winter. Behind that again is the space containing the tomb of the donor of the building. The coffin as well as the doors and beams are of beautifully carved *nibq* wood. This at least is true native art in this building of non-Arabian architecture. The tomb stands underneath a separate, cupola-shaped roof which is attached to the mosque. The donor's wish was that there should be a library and study for theological sciences above his grave: thus, under the cupola-roof and above the grave, there is a roomy, cool hall, where there are books indeed, but where students, however, are generally lacking! Nothing is omitted in our inspection. We are allowed to see the arrangements for performing the ablutions. We ascend to the minaret passing by two large, expensive English clocks. From the mosque a door gives access to the school, where there are at present no pupils, as it is holiday time on account of the date harvest.

We go on in procession to the second, older mosque of Ḥurēḍa built by a local architect and, thus, in the beautiful, severe Ḥaḍramī style. Then we go round the town to a lovely, brand-new mosque built for a plutocrat from Djohore, who is

CHAPTER X.

TO TERÎM, THE HOPE OF ALL ḤAḌRAMAUT.

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In the Qeᶜêṭî country, already, we heard the name of Sayyid Abû Bakr el-Kâf invariably pronounced with respect, and here we have entered the land of his activity. Sayyid el-Kâf has placed his energy, his love, and all his possessions at the service of his country and of his people. His example is an impressive call to unity and to the setting aside of personal interests and susceptibilities for the general good. Schools, endowed and maintained by him, are scattered all over the country. The Qeᶜêṭî Sultans and Governors have them in their residences, and the influence of these little schools will slowly penetrate through the whole land. His other sensational enterprise, which may become of the greatest significance for the country's future, is the construction of a motor road from the Ḥaḍramaut valley to the coast. Although the road is not yet completed, its influence is already making itself felt. The most difficult *ᶜaqabas* have been conquered so that it is possible to bring cars into the valley of Ḥaḍramaut, though the transport of these is still expensive. There, where the first car passes, others will soon follow, and in a country where travelling is very tiring and very slow, the motor-car will be particularly appreciated. The Ḥaḍramîs who have been successful abroad do not lack money. The motor-car having arrived will not disappear again, and conditions within the borders of Ḥaḍramaut will be entirely changed thereby. The construction of roads in the valley itself has been started without delay, and drivers and mechanics have already found their way there.

721 The inconvenience of intertribal warfare makes itself felt more and more forcibly, but Sayyid Abû Bakr will be greatly

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24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

ques. One of the el-Kāfs told us that there are 200 in use and 160 falling into disrepair. My friend Sayyid Hāshim makes it 60 in use and 300 falling into disrepair; this is, doubtless, nearer to the truth.

The number of the inhabitants of Terīm is almost certainly 12000, for our host has lists of names in connection with the distributions of food made by him to the masses. Sēwūn must then have rather more, that is, between 12000 and 15000.

There are two elementary schools here with about 400 pupils, and one school for more advanced religious instruction with some 200 students.

After the visit to the castle we go to New Terīm. There a completely new suburb is being built, partly for people who are in the service of the el-Kāfs. In none of the places that we had visited up to now was there so much life and expansion as here. In Terīm a conscious and well-considered effort is being made to become, within a short time, the foremost town of Ḥaḍramaut. El-Kāf and Terīm are the names that we heard everywhere whenever new undertakings or plans were under discussion.

We pass through the new suburb till we strike the wall of the city, which ascends the slope of the mountain at this spot until it becomes unclimbable. Two forts manned by soldiers strengthen this starting point of the defence works of the town. From their high position they overlook quite half of the well-maintained and solid wall which encloses the town and the palm-groves in straight lines.

It is Thursday, the day for the distribution of food to the poor. As we return home, the street and square before our host's house are black with women, children and greybeards, awaiting the portions of rice and flour that are destined for them. The work of distribution lasts for hours. Servants hand out the portions; others check and sign long lists of names. The soldiers and Bedouins from the Qeʿēṭī territory who accompany us gaze in dumb amazement at this lavish charitableness. Soon when they return to their country, they will

30: Gt. Britain G-5 (ca. 1918) 1920 MJ1 Saudi Arabia
Hadhramaut MM2

631 Of governmental administration as a whole, in spite of the comparative homogeneity of the region, there is none, in the usually accepted sense of the term. The tribal lords have no care for what are considered in Europe the duties of government. Education, police, and public works are left entirely to private initiative, and as a result the two last are almost entirely non-existent. Instruction alone flourishes, and that only among the Seyyids and townsmen. There are some schools for so-called primary, secondary, 871 • and higher instruction; in the two former the teaching is almost exclusively confined to language, grammar, and religion. The chief centre of higher instruction is at Seyyūn, where the Academy, known by the name Ribāt, is a sort of annexe to the Great Mosque; here there are about 100 students who receive free board and lodging and 300 outside students who pay fees of varying amounts. The teaching is confined to the intensive study of grammar, law, and theology, to the almost entire exclusion of the so-called modern sciences, astronomy (as interpreted by the Arabs) alone excepted. The study of medicine, among others, is entirely non-existent.

671 As for Law and Magistracy, the influence of the Seyyids is a powerful curb on any oppression by the Muqaddams or tribal lords, 792 and in the Hadhramaut there is a sufficiently independent magistrature. The Seyyids have the greatest interest in seeing that the 692 Mussulman law is honoured and respected, because the law and religion are one: the decadence of religion would inevitably bring about the loss of that superstitious respect which the people have for them as descendants of the Prophet.

692 Each town or village of any importance has a *Qādhi*, with a sub-Qādhi for the country district round about. The Qādhis are nominated by the Muqaddams, but the latter consult the Seyyids [792] and renowned savants before fixing on their choice; sub-Qādhis are nominated by the Qādhis. The Qādhis have both civil and criminal jurisdiction, and base their decisions on the works of jurists of the Shafei rite. Judgements must be drawn up in writing and signed and sealed by the Qādhi who has delivered them, but can only be put into execution on authorization by the Muqaddam, who, however, uses his veto but rarely. The jurisdiction of the sub-Qādhis is limited to marriage and other acts of family life, the majority of the inhabitants of the country rarely having recourse to the judge in their other affairs. Differences 622 between persons of the same family are in general adjusted by the Abu, and differences between persons belonging to different families 628 by the Muqaddam. In the latter cases, failing accord, justice is settled